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Names of the principal trees, etc.

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ranxewk'a'wa, resin-weed.
'xa"ije, moss.
wax cute, cedar (red cedar).
teatra"na, ironwood.
witci, flat cornered reed used for lodges.
ca, round reed used for mats.
hi"ge', basswood.
wazi, pine in general.
wazi paras, white cedar.
waege', poplar.
tca" tca'wa, birch.
teagu, walnut.
pa" dja'gu, hickory.
teazu'ke, butternut.
na" ca'nk', maple.
ruyi, willow.
rak, ash.
teange'gu, oak.
mank'a'rak, elm.
huksigu, hazel.
na" p'a'gu, cherry.
na" ho'ge', box-elder.
heyu', cottonwood.

Names of the principal vegetables and fruits

teera'hera, a water root.
wokna"gera, root called "awl" root.
hu"'kboi'dja, pea vine.
dora, a sort of artichoke.
pa"kxi, root found in lowlands.
na"p'ak, chokecherries.
k'a"tc, plum.
kcē crabapple.
tcesa'"wa", fruit of a tree similar to crab-apple tree.
haza'entega, raspberry.
hasda'mankora, blackberry.
hasdinank', blueberries.
hasedjek', strawberry.
hap'u'nup'unuxge, gooseberry.
hotconka', cranberry.
k'a"tc hi"cek, peaches (fuzzy plums).
kcē carotc, apple (long and round apple).
wak'a"retcawa, wild current (snake's navel).
dokr'wehi, prairie turnip.
hu"n'nk, bean.
hu"nank' na"di, climbing bean.
hu"n'nk' mink, nonclimbing bean.
ma"hi"tc, milkweed.

Animals and parts of animals whose flesh is not eaten

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wankonk, dogfish.
djadja'nka'k, mink.
doco'na"k, otter.
ho wak'a", eel (holy fish).
k'ayi, crow (really northern raven).
teaxe'p, eagle.
weasel.
marten.
no entrails (u'djwoju).
gopher.
horse.

Agriculture.—In the old days the Winnebago always raised in their permanent villages at least corn, squash, and beans. As the villages consisted practically of a group of families belonging to different clans, each clan apparently living by itself, the question of clan ownership of these fields was hardly considered. (This statement is made because some Winnebago spoke of clan ownership.) What actually occurred was, in the opinion of the author, as follows: Each group of families being segregated according to clan, it happened that certain family groups had fields in common. This must have happened rather frequently, for there seems to have been a tendency—although this can not be said with certainty owing to the meagerness of reliable information—for related families to hold together in these settlements. In general, however, each family owned and cultivated its own field.

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241 [778] In the middle of the field was usually placed an earthen representation of the clan animal. As to how squash and beans were planted, no reliable information is available. The corn was planted in small circular mounds which, to judge from those near Madison, Wis., were arranged in remarkably straight rows.

[442 177] The author is unable to say what type of implements was used, as the Winnebago have been using those of European manufacture for many years and have no recollection of any other kind.

241 527 782 If anyone had more corn planted than he could take care of he gave a feast, to which he invited all who had hoes. At this feast dried corn was used. On this occasion the people sacrificed tobacco to their hoes, so that they might not cut themselves with these implements or have other accidents. Then they all joined in helping their host cultivate his corn.

249 In addition to the above-mentioned patches, most Winnebago had small fields of tobacco, which were regarded as very sacred. The tobacco grown on these was used only for sacrificial purposes. Sacred gourds also were planted in these fields.

222 *Berry picking.*—From the earliest times the Winnebago were known for their bountiful supply of berries. Every fall parties of men, women, and children went out to pick cranberries and whortleberries.

222 787 *Customs when berries are ripening.*—If a man has a son whom he loves very much, he has him fast as soon as the berries and other things begin to ripen. If this boy dreams of something good, then he (the father) gives a feast with the newly ripened food and the boy eats. If the boy does not dream of anything good after four days, the father makes him eat and has him try again.

222 *Rice gathering.*—In common with the Central Algonquian tribes, with whom they have come in contact, especially the Menominee, the Winnebago spent a number of weeks every year gathering wild rice. The following description of the manner in which this is done is taken from a newspaper article published by Prof. A. E. Jenks of the University of Minnesota:

> Fox River from its source to Lake Winnebago was for hundreds of years a very productive field for this aquatic cereal, and along this river the Winneisago lived in plenty and peace with several wild rice eating tribes of the Algonkin stock. Probably a few families still gather their annual crop in that old domain; but most of the wild rice which the tribe now gathers is obtained in the sloughs of the Mississippi River near Lacrosse, Wis., and on the Iowa side of that river.
>
> The Winnebago gather the grain by running their canoes into the tall standing stalks before the grain is ripe. A stick is held in each hand of the harvester, one being used to draw the standing stalks over the edge of the canoe, while the other one is employed in tapping or striking the heads of the stalks, thus knocking the grain out of the fruit head into the canoe. After the canoe is full it is taken to the shore and emptied.

252 262 *Preparation of foods.*—Meats were prepared by broiling, in three ways—on stakes, over a rack, or under hot ashes. Only the ribs

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THE HERUCKA DANCE

535 574 The *Herucka* is a social dance and is frequently given when visitors from other tribes are present, presents being given on this occasion. Men and women take part in it and are generally dressed in their best clothes. A few customs that were noticed at a performance in 1908 might be mentioned here.

If a man drops anything during the dance he himself may not pick it up. Only a warrior who has been wounded has the right to do so. The object dropped is returned to the owner, who, however, must always give it to his sister or niece.

It is at times customary for a man to dress himself in rags and beg for food, etc. He generally represents himself as an extremely poor man and pictures his destitution in a manner best calculated to amuse everyone.

[525] Wagers of horses are very commonly made at this dance.

[533] The dances indulged in are mainly victory dances and the songs known as *Herucka* songs are always victory songs. Many borrowed songs are sung at this dance.

[534] A large drum is always used, around which sometimes as many as 10 drummers sit. The drum consists of an ordinary tub over which skin has been tightly drawn. It is supported by two carved sticks, to which it is firmly attached, so that the bottom is about a foot from the ground. It is painted in the following manner: Two rather narrow lines of paint across the center of the drum, one blue and the [531] other green. The portion of the drum next to the yellow line is painted blue, and that next to the blue line red. No meanings for the colors were obtained.

WATCONANK'ĔWĔ FEAST
(AFRAID-TO-EAT-GREENS FEAST)

241 785 262 Informant, member of Beaver clan: Just about roasting-ear month people would commence to fast and continue until the green corn is ripe enough to be eaten. They fast so that all the plants may strengthen the tribe.

The fast generally takes place in a special lodge, from under which all the grass has been cut, for the faster must not come in contact with anything that is green. When the fasting is over a feast is given at which all those present eat "greens" for the first time.

THE CAPTIVE'S DEATH DANCE

727 535 Before putting a captive to death it is customary to tie his arms behind him in such a manner that his hands have a little freedom. Then they put a gourd in his right hand and a lance in his left hand